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MASTERS AND WORKMEN.—LABOUR, CAPITAL, WEALTH, &c.

I now fulfil my promise of making some remarks upon labour, wealth, machinery, &c. The perpetual struggles which are constantly occurring between the employers and the employed, and the want of unanimity and cordiality between the two parties, and the consequent generally unsettled state of society, prove that the subject is of great importance. This state of things arises, in my opinion, from the faults or errors of both parties. Wealth has a tendency to make men highminded, and hence many masters, forgetting that their workpeople are of the same blood with themselves, and regardless of those rights, liberties, and enjoyments which ought to be common to man in every station, treat their workpeople as so many machines, or as merely beasts of burden. And hence any popular movement against the master's interest, instead of being met with a conciliatory spirit, an attention to the inadequate information of the people, or by reasonable concession, is put down by terror and by force. Hence the people, instead of being contented, smart under the wrongs to which they have been forced to submit, and are always ready, if invited, to array themselves afresh against their masters. There are, I admit, splendid exceptions among the masters, and I trust they are upon the increase. Poverty, on the other hand, produces discontent, and unites the mind for forming an impartial judgment; and whatever may have been the cause of this poverty, even though it be a person's own intemperance, the blame is usually thrown upon the employer, or upon those in superior circumstances. *Error* as to the true causes of wealth and the arrangements of society, and *revenge* towards all who are in the higher circles of life, are at the bottom of most of the hostile movements which we are frequently called to witness. Of course this does not apply to a

vast number (I hope a majority) of the working people, who, guided by reason, and benefitting by experience, have learned to see that commotion and warfare are as injurious to themselves as they are to their employers. But there are some restless spirits, who, with a long list of failures before them, in the unequal task of contending against property, which is power, are always stirring up the people to disputes, the tendency of which is to endanger the investment of capital, and consequently ruin trade. A monopoly, not subject to the influences of a free trade, will often assume a character which *deserves* to be assailed; but the masters of a trade which is exposed to open competition stand towards their servants in a much more favourable position, and are deserving of different treatment. And it would be well, if, instead of contending with each other, both masters and men would unite in ascertaining the great personal or national causes of their discontents, and try to remove them. How common it is to hear husband and wife, when brought into difficulties, criminate each other, and to lay the blame of their poverty and sufferings upon any cause but the real one—their own intemperance or bad conduct; and the same applies to workmen and their employers.

In making the above observations, and in the remarks which may follow, it may be alleged that I am opposing the interest of the working man. I can have no motive for such a course. My intercourse has always been, and I believe will continue to be, with the working class. My feeble efforts have always been directed to the amelioration of their condition, and in this course my labours shall be continued so long as I have the means. But I have never joined in those delusive projects, which, based upon revenge, and contemplating little less than civil discord, have all proved abortive. I have watched their operation, and in the elements employed I have always foreseen the certainty of defeat. If, instead of meeting at the public house, and inspiring one another with the spirit of revenge, men would exercise a cool and deliberate judgment upon matters connected with their interest, they would be likely to adopt rational and peaceable plans for their protection, and would secure—what alone can ensure success—the sympathy of the public.

In the first place, an egregious mistake is made respecting the use and design of *property*: for although the accumulation of capital, in order to find employment for the people, is as necessary as that there should be hills and dales in the material world, yet a mischievous war is at present waging against property, the undisguised object of which is to *level* all alike. The spirit of it is *infidelity*. High notions are conceived as to

the enjoyments of wealth; and as there is no future state to look to, nothing short of an equalization of property will satisfy in this.

We mistake when we connect wealth and enjoyment, and conceive that happiness advances with every increase of fortune. A working man, for instance, residing in a humble cottage, would suppose that Mr. Horrocks, with factories in every part of the town, is vastly his superior in point of enjoyment; and setting his thousands against his own units, might conclude that happiness existed in the same ratio. This is a great mistake. To be wealthy is to possess a *legal* claim to money, houses, land, &c.; but it does not imply the *personal enjoyment* of these articles. A man may be the richest in a country *legally*, and in point of *enjoyment* be the poorest of all. Enjoyment is either *mental* or *physical*, either *present* or *prospective*. As to that which relates to the body, a rich man has some advantage, but not so much as we imagine, above those whose earnings will yield a *competency*, and who know how to use and not abuse them. Let us take, for instance, a cotton lord: beyond the empty honour of being *considered* rich, and the vanity of a fine house and a splendid equipage, what peculiar enjoyment has he? He can eat no more than others, and though his *food* may be more costly, it yields no higher gratification than the substantial meal does to the working man. His *clothing*, though made by a better tailor, cut from a finer piece, and shaped in the fashion, has no peculiar efficacy in keeping out the cold. His *rest* at night is scarcely so sweet as that of the labouring man. He can seldom boast of superior *health*, and he is equally subject to all the infirmities of humanity. If he marry, so may his servant, and the pleasures of *matrimony* are the same to both. And if there be some advantage in being able to meet the wants of his *family* with a liberal supply, there is also an additional anxiety attending every step he takes in life. On the other hand, there is no comparison between the *anxiety* of a man in business and the man employed as a servant. He is placed on an eminence, and dreads the disgrace of a fall; his business is complicated, and often begets a distraction of mind of which others are little aware. His connections in business are numerous, so as often to disturb his peace; and the claims of a numerous family circle sometimes require efforts beyond his power. Altogether, if we except the finery of his house and the titles appended to his name (things of little moment) there are few particulars respecting which the working man has any reason to envy those above him.

But what is meant when it is said, "a man is worth twenty thousand pounds?" Does he *enjoy*, or has he really in *possession*, twenty thousand

times as much as the man whose all may be summed up in twenty shillings? No such thing. Being worth a certain sum, is merely having a legal title to it. The property itself is either in other persons' hands, or is sunk in trade: in either case it is yielding subsistence and enjoyment to thousands of others. Suppose a gentleman worth the above sum; he neither eats nor drinks it, but perhaps places it in the bank; by the bankers it is lent or hired to spinners, manufacturers, builders, drapers, farmers, shopkeepers, and is employed in purchasing all the articles produced by labour, is changing hands every day, and in fact either provides or adds to the enjoyment of hundreds and thousands of people. It has the same effect when laid out in building factories or engaging in any kind of commercial or agricultural pursuits. If such do not eat, or drink, or destroy their fortunes, but preserve them in the country, and afford additional sources of employment, they ought not to be the object of popular clamour, because they happen to be worth more than their neighbours. What difference does it make, if we have the *use* of a man's property, although he has the *title*? Those who lay up their treasure in a napkin, and those who spend their fortunes abroad, are both against their country; but they who remain among us, employ their capital in creating employment, and especially when they add to it their personal exertions, are entitled to our respect; and in defending their property we are defending our own interest.

We may amuse ourselves about going into communities, and enjoying *equal possessions*, but it is contrary to nature, and every attempt has proved its utter impracticability. If we turn our attention to the trade of this country, whether by sea or land, we shall be convinced that most of it can be carried on only by a large capital. Place this under the direction of a superior mind, with an independent power of control, and there is a chance of success. But granting that a sufficient number of persons could be induced to throw their property together, is it to be expected that they would be sufficiently unanimous in their decisions to act together, or sufficiently disinterested to bear with satisfaction the losses which might be sustained, and for which they would be sure to criminate each other? Having been concerned with several new institutions, and placed upon the committees, I have had frequent opportunities of observing that persons with the best designs have manifested a great lack of discernment and unanimity of opinion; and I have often, in my own mind, reflected how these would work in connection with cooperative communities. With very few exceptions, if two persons are engaged in a partnership trade, you hear of their

dissolution. How, then, is the world to go into communities, as Mr. Owen sets forth? to give up individuality of interest, merge all their property into a common stock, and act in peace and harmony?

I come now to make some remarks upon *labour* and its effects. It is often asserted, that labour is the *only* source of wealth, and hence inferred, that those *called* labourers, or operatives, are the only persons who enrich a country. As this sentiment, now bandied about at every turn, involves a serious error, leading to wrong conclusions, and consequently to bad feelings between the rich and the poor, the masters and their workpeople, it may be useful to make a few remarks upon it. *Wealth* consists of every thing that contributes to the necessities, comfort, and luxuries of man, or in that which will procure them. The *sources* of this wealth consist of *nature, ingenuity, labour, and capital*. *Nature* yields its supplies to man, as it does also to the beasts of the forest, and might of itself yield subsistence to a few in a savage state. But to supply the wants of civilized society her capabilities require the cooperation of *intelligence, labour, and capital*; and by the addition of these the comforts and luxuries of life can be supplied in abundance, a portion of the same exported to distant parts of the world, and capital accumulated for ages to come. *Nature* supplies all the materials; *intelligence* ascertains their properties, and adjusts them to their place; *capital* sustains the expence; and *labour* carries on the operations. Labour without ingenuity is like hands without a head; and capital is like the feet, which are intended to support both. The wealth of a country depends upon the union of the three. *Intellect* and *labour* can of themselves do little: without *capital*, the materials cannot be procured, the instruments, tools, or machines cannot be had, and the labourers cannot be supplied with necessaries until any piece of work is completed and fit for the market. And the same inconvenience would attend the want of either of the other agencies. Hence the capitalist, the inventor, and the workman are all serving society. Corn, for instance, in a rude state of society, was ground by beating two stones together, and then the fourth part of a man's time was lost in bruising corn for himself. But by the invention of machinery, and the application of capital, wind and water are made to do the work, and consequently a more abundant quantity is supplied. A man that saves labour by invention is in effect equivalent to a labourer himself. A man that carries sacks of corn on his back to an upper story in a warehouse, is a labourer; another that *invents* a machine by which the same work can be done, is also in effect a labourer; and the man that employs the one, and furnishes money for the other, who is a capitalist, is as necessary as either.

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The capabilities and talents of men are almost as various as their faces; and if we had more virtue in society, if sobriety, humility, and charity were generally cultivated, I see no necessity for a reconstruction of society; and I am quite sure it is impracticable. We might pull down, but we should be unable to build up. It is the lack of moral excellency, in all classes, and not a misconstruction of society, which is the source of our country's sufferings; and without a change in this respect all others will be useless. Even if the single virtue of temperance prevailed universally, with the exception of the aged and the infirm, I believe poverty would almost be unknown.

Let us briefly attend to the different professions and pursuits of men, and notice how they connect with the object of well regulated society—the plentiful supply of the requisites of life. There are some persons who seem incapable of doing any thing but what they are told; there are large bodies of people who give themselves up to a single superintending mind; there are some who can both labour and invent; and there are others who contrive exclusively, or who secure to all classes the opportunities of carrying on their work. Among the last class may be ranked engineers, merchants, tradesmen, physicians, teachers, legislators, &c. These are all necessary, and it might be easily shown how they give effect to labour. The great object is to make the necessaries and comforts of life plentiful, to secure their distribution to every part of a country, and to ensure to every man protection for himself and property, and that liberty which the social compact allows. In defiance of either philosophy or experience, there is at present a race of writers who delight in unsettling society by magnifying labour exclusively, and depreciating every other profession. Such a course betrays much ignorance, to say nothing worse. But it is difficult to define what is meant by labour: if it be intended to mean merely *muscular exertion*, there are many called labourers who exert themselves very little in this way. And when we hear of the useless drones, it is as difficult to draw a correct line of demarkation between these and others. That there are drones, I admit, whose removal would be a benefit, such as live upon society, and contribute nothing towards the stock. But they are perhaps fewer than we imagine. Capitalists, although they do not labour, supply the materials by which any extent of work can be carried on. Capital is the surplus of wealth, and the man who collects this, which few labourers do, may be compared to Joseph, who saved corn in Egypt during the seven plentiful years for the seven years of famine. To show the utility of various employments and professions, and to prove that labourers are not confined

to those who use a great deal of muscular exertion, I remark upon the following different characters who are just passing my window.

First, a *porter*, driving a carrier's cart. He delivers parcels, receives goods, and helps to unload them at the warehouse. Sometimes he has to lift heavy weights, but his labour is not so hard as that of many others. He is a useful man, for although he is perhaps not what Owen calls "a producer" (a term the meaning of which nobody can fix) he assists in removing goods from the places where they can be spared to places where they are needed.—Next, a *plasterer*: he grows no corn, nor spins, nor weaves cloth for coverings, but he lines our walls, and makes our houses more comfortable, and is a useful member of society. His labour is quite as hard as the other man's.—*Three children*: with the exception of many little errands, these would seem to render no service to society. But when we consider that they add to the pleasures of wedded life, and by the attachments of nature stimulate both father and mother to extra exertion, we see that in this sense *they* are even useful. To prove this, we have only to remember the common remark, that few persons without children seem to make any greater progress than those who are blessed with them.—A *sheep dealer*: he brings sheep from Scotland, and takes them to the Manchester market. In the former place, they have too many sheep; in the latter, too many manufactured goods; and he is one person who assists in making the exchange. He does not labour in a factory, or at a bench, but still his job is not easy. Probably he has an employer, who has superior knowledge as to the kind of sheep wanted, the proper method of driving them, the stations to call at, the persons who are sellers at one end and buyers at the other, and capital to purchase them and sustain all the expences of their transit. The one man is as necessary as the other, although there will be a difference in labour, as to bone and sinew.—A *brick setter*: in a rude state of society, without capital, he would be dispensed with, and the earth and branches of trees would be employed for houses. But civilization and capital place him among the most useful of labourers. But the difference between *ingenuity* and mere *muscular* exertion is evinced even in his profession. The *labourer* under him, who bears the heaviest burdens, gets only 2s. 6d. a day, while the brick setter gets 4s.—A *shop porter*; an old man, with the lowest grade of intellect, and unfit for any service but to job and do just what he is told. One part of man's labour consists in working *upon* objects to produce some change, such as beating a piece of iron, planeing or cutting a piece of wood, or weaving threads of cotton into cloth; but a material part consists in *moving* articles from one place

to another, either in the progress of their manufacture or after they are complete. A farmer has a surplus stock of cheese and hams : he *moves* them to the market or fair nearest home ; they are wanted at a distant town ; a dealer buys them, and *moves* them forward thirty miles to another market ; the shopkeeper also purchases them, and *moves* them to his shop ; and after cutting them into such pieces as a customer wants, this old man *moves* them to the place where they are eaten. Although a deal has been said about " saving " in the distribution of these articles, it were easy to show, by experience, which is above theory, that this is the best mode, and that the individuals engaged are all more or less useful.—A *surgeon* : if it be necessary for a workman to keep his tools in good order, it is necessary for society to preserve the health and lives of all its members. If by his skill this man preserve ten useful lives, which would otherwise have been lost, does he not, in effect, secure to society the labour of ten persons ? Medical men, honest and skilful, rank among the *most useful* in society.—*Ostler* : inasmuch as horses are made the instruments of labour, or useful recreation, the cleaning and feeding of these animals is indirectly serving the interests of society ; though it would be difficult to shew, as it respects *hunting* and *racing*, how the ostler is beneficially employed in connection with these sports, so far as the *interests of society* are concerned.—An *attorney* : some of these, I allow, are not worthy of being classed even with the *drones* : they are verily beasts of prey. Instead of serving society either by labour, capital, or skill, they are too often promoters of discord, and by their operations impoverish instead of enriching society. The profession is notwithstanding useful, and honoured by many respectable names. To be governed by law, instead of force, by which liberty, character, and property are protected, is an invaluable blessing ; and protecting both labour and capital, it tends to aid in the production of wealth, and to defend it. A good *fence* is not less useful than the field itself, which would be useless without it. Good lawyers (if I may be allowed the terms) if they produce little, may be considered as the *fences* to that property which others possess.—A *bookkeeper* : a man as necessary in a commercial establishment as the pendulum to a clock : his entries have a direct bearing on every part of the work performed. In manufacturing goods, we might dispense with a few labourers, and all the difference would be, that we should have a smaller quantity ; but to dispense with the bookkeeper would be to stop the whole concern. Few will call him a labourer : yet those who know the fatigue of close and constant calculation will not much envy his employment. At all events, he must

be put down as a very useful person.—A *beggar*; whether deserving or undeserving, I know not: he produces nothing, and consumes only what people please to give. He may be considered useful in keeping alive the exercise of tenderness and sympathy, dispositions which always operate favourably upon society.—A *landlord*: if he had been an innkeeper, I could at once have perceived the utility of his calling; but as he is the keeper of a tippling house, though I can see distinctly enough how he injures society, I cannot perceive how, in any case, he can render it any useful service. The article he sells, called spirit or alcohol, belongs properly to the druggists' shelves: it is coloured and flavoured with different ingredients: and the unwary and the vicious are tempted to go, and lose their money, time, health, and every comfort. The other morning I saw a cow in a potatoe field, crushing the potatoes with its feet, and tearing up others by the roots with its mouth; and I really think it is an apt representation of the business of a public house. There is no planting: it is all plucking up and destroying.

From the above, I think it will appear, that when we hear it said that labour is the *only* source of wealth, a great deal of explanation is necessary; and that many men have taken up thoughtlessly with erroneous views upon this subject. The man who takes care of a toll-bar, and who never exerts more muscular power than is requisite to shut the gate, is as necessary a person as the smith or the coach-maker who make the vehicles that pass through. Without money there could be no roads, and without roads carriages would be useless; and there must be a person to collect the money. To form a calculation of the labour performed, and its profitable effect upon society, by each different trade and profession, would be an interesting inquiry. Nothing, however, is clearer than this, that the most skilful and ingenious usually get the best wages, and that the endowments of the *mind* are always considered more valuable than mere physical power.

I intended to enter into the question of *machinery* supplanting manual labour, but I can only spare room for a very few observations on this subject. Every new machine meets with popular opposition: and in times of depression, working men are apt to wreak their vengeance against machines as the cause of their distress. This arises from the want of correct information. What is a machine? Every thing, it is answered, beyond the *teeth* and *nails* of men. Hence machines abound, and there is scarcely any kind of labour performed without them. The man who objects to machinery in effect says, destroy the workman's tools, and let his hands perform all his work; take off the cart wheels, and let man carry the whole of the

goods transmitted on his back. The effect of all machinery is to *cheapen production*, and consequently to *increase the consumption*: and from a strict observance of the effect of all machinery which *cheapens production*, instead of diminishing employment, it has *increased* it. It is true that at *first* a certain class will be put to inconvenience, whose particular work is supplanted, but fresh sources of employment are created either for them or others. This is so clearly demonstrated by *facts* in the little volume entitled "The Results of Machinery," published by "The Society for Promoting Useful Knowledge," that I beg to request every working man to read it. I give the following extracts, as developing part of the argument.

"It is about 350 years since the art of printing books was invented. Before that time all books were written by the hand. There were many persons employed to copy out books, but they were very dear, although the copiers had small wages. A Bible was sold for 30 pounds in the money of that day, which was equal to a great deal more of our money. Of course, very few people had Bibles or any other books. An ingenious man invented a mode of imitating the written books by cutting the letters on wood, and taking off copies from the wooden blocks by rubbing the sheet on the back; and soon after other clever men thought of casting metal types or letters which could be arranged in words, and sentences, and pages, and volumes; and then a machine called a printing-press, upon the principle of a screw, was made to stamp impressions of these types so arranged. There was an end, then, at once, to the trade of the pen-and-ink copiers; because the copiers in types, who could press off several hundred books while the writers were producing one, drove them out of the market. A single printer could do the work of at least two hundred writers. At first sight this seems a hardship, for a hundred and ninety-nine people might have been, and probably were, thrown out of their accustomed employment. But what was the consequence in a year or two? Where one written book was sold a thousand printed books were required. The old books were multiplied in all countries, and new books were composed by men of talent and learning, because they could then find numerous readers. The printing-press did the work more neatly and more correctly than the writer, and it did it infinitely cheaper. What then? The writers of books had to turn their hands to some other trade, it is true; but type-founders, paper-makers, printers, and book-binders, were set to work, by the new art or machine, to at least a hundred times greater number of persons than the old way of making books employed. If the pen-and-ink copiers could break the printing-presses and melt down the types that are used in London alone at the present day, twenty thousand people would at least be thrown out of employment to make room for two hundred at the utmost; and what would be even worse than all this misery, books could only be purchased, as before the invention of printing, by a few rich, instead of being the guides, and comforters, and best friends of the millions who are now within reach of the benefits and enjoyments which they bestow."

"To return to the hand-mill and the water-mill. An ordinary water-mill for grinding corn will grind about thirty-six sacks a day. To do the same work with a hand-mill would require 150 men. At two shillings a day, the wages of these men would amount to 15*l.*, which, reckoning six working days, is 90*l.* a week, or 4680*l.* a year. The rent and taxes

of a mill would be about 150*l.* a year, or ten shillings a working day. The cost of machinery would be certainly more for the hand-mills than the water-mill, therefore we will not take the cost of machinery into the calculation. To produce, therefore, thirty-six sacks of flour by hand, we should pay 15*l.*; by the water-mill, we should pay ten shillings: that is, we should pay thirty times as much by the one process as by the other. The actual saving is something about one half of the price of the flour in the market: that is, the consumer, if the corn were ground by hand, would pay double what he pays now that it is ground at a mill. He pays 10*d.* for his quarten loaf now; he would pay 20*d.* then. But if the system of grinding corn by hand were a very recent system of society, and the introduction of so great a benefit as the water-mill had all at once displaced the hand-grinders as the spinning of machinery displaced the spinning-wheel, what must become, you say, of the one hundred and fifty men who earned the 15*l.* a-day, of which sum the consumer has now got 14*l.* 10*s.* in his pocket? They must go to other work. And what is to set them to that work? The same 14*l.* 10*s.*, which, being saved in the price of flour, gives the poor man, as well as the rich man, more animal food and fuel; a greater quantity of clothes, and of a better quality; better furniture, and more of it; and above all, more books. To produce these things there must be more labourers employed than before. The quantity of labour is, therefore, not diminished, while its productiveness is much increased. It is as if every man among us had become suddenly much stronger and more industrious. The machines labour for us, and are yet satisfied without either food or clothing. They increase all our comforts, and they consume none themselves. The hand-mills are not grinding, it is true; but the ships are sailing that bring us foreign produce; the looms are moving that give us more clothes; the potter, and glass maker, and joiner are each employed to add to our household goods; we are each of us elevated in the scale of society; and all these things happen because machinery has diminished the cost of production."

"One or two facts will shew still more forcibly the value of machinery in the iron works. In 1788, the whole iron made in the year did not amount to seventy thousand tons; and seventy thousand tons more were imported in bars from Sweden and Russia, which must have been paid for out of the labour of the people in England. At present the quantity annually made in Britain is not less than six hundred thousand tons. The quantity made yearly has increased nearly nine-fold in the space of less than half a century. Nearly all the people now engaged in iron-works are supported by the improvements that have been made in it by machinery since 1788. Yes, wholly by machinery; for before then the quantity made by the charcoal of wood had fallen off one-fourth in forty-five years. The wood for charcoal was becoming exhausted, and nothing but the powerful blast of a machine will make iron with coke. Without the aid of machinery the trade would have become extinct. The iron and the coal employed in making it would have remained useless in the mines."

"In ten years after the introduction of the machines, the people employed in the trade of spinners and weavers were more than forty times as many as when the spinning was done by hand. It was calculated, in 1825, that the power of twenty thousand horses was employed in the spinning of cotton; and that the power of each horse yielded, with the aid of machinery, as much yarn as one thousand and sixty-six persons could produce by hand. If this calculation be correct, and there is no reason to doubt it, the spinning machinery of Lancashire alone produced, in 1825, as much yarn as would have required twenty-one

million three hundred and twenty thousand persons to produce with the distaff and spindle. This immense power, which is nearly equal to the population of the United Kingdom, might be supposed to have superseded human labour altogether in the production of cotton yarn. It did no such thing. It gave a new direction to the labour that was formerly employed at the distaff and spindle; but it increased the quantity of labour altogether employed in the manufacture of cotton, at least a hundred fold.

If the little volume from which these extracts are taken be perused attentively, it will appear obvious to every impartial person that *machinery*, instead of being a curse to a country, is one great means of enriching it; and instead of diminishing employment, tends upon the whole to increase it. If *labour* be a source of wealth, surely that which facilitates labour so much as machinery does, must be an additional source.

The country is *rich*; the invention and labour of the people have produced these riches; but the *distribution* of this wealth is not upon an *equitable* principle. It is true, we shall always have the poor among us, but if the laws had as favourable an aspect to the poor as to the rich, and if the people had been sober and economical, we should not have had so much misery among us as is now to be found. Let but the laws be repealed which keep up the price of corn and the necessaries of life—which burden labour instead of property—which take from the country the produce of industry and give it to idlers;—let these changes take place, and let the people be sober and spend their money upon clothing, furniture, and useful articles, instead of intoxicating liquors, and we shall soon give over biting and devouring one another. To seek these changes is important; but for masters and men to be quarrelling, and combining together to ruin each other's interest, is not less injurious to the country at large than it is to themselves. It is said of some kinds of fish, that they leave the place if the fishermen begin to disagree: however this may be, *capital* always flees the country where reckless spirits and lawless deeds abound, and seeks the borders of peace and security. Let workmen stand up for their rights, and strive to keep up their wages in every possible way not inimical to their own interest and the peace of society; but never let them endanger the *safe investment of capital*. With this we may look for employment and adequate wages; without it, desolation and ruin.

"Our capital, our machines, and our best mechanics would go to France and America. The tyranny of a mob would drive away the wealth and industry of the nation to places where they could be employed in security, just in the same way as the tyranny of a king drove the French silk and cotton weavers to this country a century and a half ago. The effects of all tyranny are the same, whether it be that of one despot or of many despots. Tyranny of any kind destroys our peace and our security. When men are in terror they

try to save what they have got, instead of endeavouring to get more. Capital no longer does its work; labour is at an end. Let a nation of twenty millions of people, by any act of folly, drive capital away from them, and famine, pestilence, civil war, midnight murder, rapine, and every other dreadful calamity would follow this unnatural violation of the laws of God and man. We should all be idle, but our idleness would not feed or clothe us; we might all desire to labour, but there would be no accumulation to give us profitable labour. We should all be prodigals who had spent our substance, and there would be no forgiving parent's home where our misery might be pitied and relieved when it was past endurance. The friend whom we had driven from us would never return. We could not go to the capital; the capital would not come back to us. The land would be depopulated and rendered barren; and then the few that remained would have slowly to emerge from poverty and barbarism, by going back to the arts which the world has been laboriously acquiring for hundreds of years."

RUSH-BEARING.

Sir—I beg leave, through the medium of your publication, to lay before your numerous readers the impropriety of *Sabbath rush-bearing*. These sort of diversions, I am of opinion, ill suit the day we now live in, whatever they may have been thought of in a feudal age; for when the Sabbath is appropriated to sinful, disgraceful scenes, I feel sure it is high time for some one to endeavour to hold up to public notice the baneful effects.

Having occasion to pass through the little village of Holcome, in Tottington, about the beginning of September, on the Sabbath, I was very much pleased with its picturesqe mountain scenery, little thinking how soon those pleasant feelings were to be overpowered by the uproar of a Sabbath rush-bearing. What should meet my eyes on a sudden, but gingerbread, fruit, and other stalls; sundry squabbles and battles; together with numerous drunken men, and some few drunken women also: in fact, the scene had every appearance of an ordinary wakes. However, with some jostling I got through; and falling in with a person on my way who was acquainted with the country, I inquired if these scenes were usual there. In reply, I was informed that they were upheld and patronized by many respectable persons of the country, and that they commenced on the Saturday, and would continue until the Wednesday following. In fact, we had not gone far before I saw a bill posted up, stating the particular amusements of Holcome wakes, viz., sundry horse and foot races, cock battles, hunting, shooting, and the highly gratifying sight of a donkey race, and a grinning match through horse collars. Indeed, I could not refrain from observing that some of the *respectable patrons* of Holcome wakes had a strange taste.

OBSERVER.

The above, like many other foolish and wicked customs, claims a relation to the services of religion in by-gone days. The "fasts and feasts" of the church have been a certain source of profligacy of manners. Praying in a morning and drinking in the afternoon has been a common practice. The floors of many old churches used to be covered with rushes, and the removing of the old rushes, and replacing them with new, was turned into a season of festivity: and such has been the moral guardianship of those who ministered in the churches, as to give rise to the strange practices here alluded to.

Whilst our walls are covered with religious advertisements, newspaper columns filled with paragraphs of sermons, meetings, &c. &c., whilst religion ranks among the most ostentatious affairs of the country, and whilst we are exporting it to all the world at a vast ex-

pence, when shall we stoop to examine the real character and pursuits of the people at home? As very few of our ministers are seen prowling in the streets on Saturday nights, visiting the market place, fish stones, or gin shops, frequenting the St. Gileses of our manufacturing towns, or inspecting the progress of morals in the recluses of the country, the following advertisement may serve as an index to the character of the people who inhabit these climes, and is quite in character with the practice of rush-bearing.

"COUNTRY AMUSEMENTS.—FELTON FEAST."

"The following amusements will take place on Monday, the 30th instant. Ducking for shillings in a water tub—ferreting for half-crowns in a meal tub—a grand cock hunt by boys. Also donkey races—foot races—race in sacks—leaping—grinning for tobacco—supping boiling-hot porridge and treacle, &c. To conclude with a race by boys on their knees for 200 yards and back—hands tied. Several prizes will be given to each winner!"

This would have been excellent for Collop Monday, in Preston, sometime ago.

REVOLUTION.

Some men, unable to reason upon cause and effect, and indisposed to take lessons from the history of nations, never attempt to seek any remedy for our national grievances but in a *revolution*. Let them compare, at home, or any where in social intercourse, the superior influence of diffusing information, and exemplifying the moral and peaceable spirit of Christianity, and they will easily perceive its superiority over terror and brute force. The poor, taking altogether, whose peculiar circumstances are referred to in this question, instead of being bettered, would be rendered more miserable. The principal mischief of these sentiments is, that their adoption leads many talented operatives and others to forego every other laudable means of doing good to their country. The effects of a revolution in England are well described in the following words. "England, be it remembered, has nothing to gain and every thing to lose by a revolution, in which physical force would prostrate the empire of reason;—her lands would be untilled—her workshops silent—her manufacturers beggared—her peasants starved;—fire and famine would desolate the country—anarchy usurp the place of order—revenge of justice—despotism of liberty;—her green fields would be crimsoned with the blood of the innocent—her lovely rivers empurpled with the gory victims of popular fury, and a brief and sanguinary period would be succeeded by an age of mental slavery!"

MORTALITY.

At a late meeting of the Académie des Sciences in Paris, M. Moreau de Jonnes read an interesting paper, the object of which was to show the relative number of deaths in the different parts of Europe,—one of the many instances of the nice statistical calculations which our neighbours are in the habit of making. From this it appears, that in the Roman States and ancient Venetian Provinces, 1 in 27 dies annually; in all Italy, Greece, and Turkey, 1 in 30; in the Netherlands, France, and Prussia, 1 in 39; in Switzerland, Austria, Spain, and Portugal, 1 in 40; in Russia (in Europe) and Poland, 1 in 44; in Germany, Denmark, and Sweden, 1 in 45; in Norway, 1 in 48; in Ireland, 1 in 53; in England, 1 in 58; and in Scotland, and Iceland, 1 in 59. Thus, it appears, that of the whole of Europe, in Italy there is the least chance of life or of its long duration. The average of deaths yearly in Europe, out of a population of 210,000,000, is 5,256,000, which is equal

to one-fortieth of the whole : this, however, varies unequally between the North and the South. The former have but 1 death in 44, while the latter have 1 in 36. Out of 1,000,000 of inhabitants the deaths amount to 22,701 in the countries situate North of France, and 27,800 South of France,—or a difference of 5,000, equal to 1-200th of the population. M. Moreau de Jonnes had also made calculations tending to prove that the proportion of mortality is diminishing ; which fact is confirmed by the returns in several great cities, proving incontestably the material ameliorations which have taken place in the great cities.

CHANGE IN CHURCH RATES.

Almost every week brings with it reports of parish meetings, at which applications for church rates are rejected. As the churchwardens have no object in soliciting for money but the promotion of real religion, it occurs to me, if they were to alter the proposed application of the money, and put the items into a different shape, they might succeed better. Instead, for instance, of such charges as the following, if they were to adopt those subjoined, how much more willing the parishioners would be to allow a rate.

	£. s. d.
Fees at visitation	0 15 0
Allowance for winding up the clock	1 10 0
The organist's salary	21 0 0
Ringers' salaries.....	12 0 0
Ringing at Otley feast	1 1 0
Ringers' supper at visitation	1 0 0
Organ-blower's salary	1 10 0
Visitation dinner, 7s. per man	15 0 0
Two surplices, finding and making	2 2 0

Suppose the following were proposed in their stead :

For the relief of 20 aged widows (see Acts vi. 1, 1 Tim. v. 9)	40 0 0
For the clothing of 30 orphans	20 0 0
For payment of funeral dues for a number of poor persons ..	5 0 0
For blankets to 7 deserving weavers' families	4 0 0
For chaff to fill 200 poor people's beds.....	7 0 0
For nourishment for several sick persons.....	2 0 0

These and such like items would have a *Christian* sound when read over by the churchwardens, and would be such a change as might remove all our squabbles.

EXCELLENT HINT TO THE CLERGY.

According to his usual custom, a minister of the established church, not long ago, introduced himself to a gentleman who had lately come to reside in his parish, by saying that he came as his spiritual overseer, to pay him a ministerial visit. The gentleman replied, that, as he had already committed himself to the spiritual superintendence of a neighbouring dissenting clergyman, he had no need of his services, but that, as the hour of dinner was at hand, he should be happy if he would stay and dine with him. The minister replied, "If you will not partake of my spiritual things, I shall not partake of your carnal things :" to which the gentleman calmly rejoined—" You ought to hold that opinion when the time for paying *tithe* comes."

SUNDAY SCHOOLS.

Dear Sir,—I am quite willing to allow of Sunday Schools having done all the good which "Juvenus" can prove or refer to in the authors he quotes; but none but those who have actually gone amongst the lower classes are prepared to shew what good they have left *undone*. Admitting the partial good effected, it is a system which does not, cannot reach the exigencies of the case, as any thing like a substitute for ministerial diligence.

As it respects parental authority and example, I believe that as the "twig is bent the tree's inclined;" but actual facts prove that this is but the case in a very partial degree in respect to Sunday school tuition. To prove this, I need only state, that out of two hundred families visited within these few weeks, during service time on a Sunday morning, we found only three doors locked where the whole of the family were gone to some place of worship; only two old folks reading their Bibles; and from being well acquainted with the neighbourhood, at the most correct calculation, not more than *thirty* gone to places of worship out of a population of *twelve hundred*. All the rest were, some cooking, some cleaning, some reading the news, some lounging, some drinking, and not a few drunk. I cannot believe, against the evidence of my senses, that Sunday Schools do or can form a "steady religious community;" for all these, with the exception of a few old people and Irish, have been or might have been Sunday School scholars. I am aware, that to deal thus plainly and faithfully against popular opinion, is to incur a degree of odium; and yet there are great numbers of the most pious who are aware that there are evils attending the system, which they perhaps cannot define. Let ministers, assisted by the money and influence of their respective congregations, spend five or six afternoons and evenings amongst the poor, in endeavouring to ameliorate their condition, both as to temporal and spiritual things, and in cultivating love and good-will toward those who are dreadfully estranged from every thing of a religious nature, and we shall soon see the churches and chapels filled. And I cannot conclude these remarks without informing you and your readers, that the visiting plan has been tried by a few friends belonging to a chapel in this town; and though but in a very inefficient manner, the place as been repeatedly filled by it. Instead of leaning to Sunday Schools, if this plan was adopted, all my objections would vanish.

J. R.

USEFUL CAUTION TO EMIGRANTS.

Persons desirous of emigrating cannot be too careful in their inquiries concerning the colonies or countries to which they may think of going. There are parties, both in this country and in the colonies, interested in taking over the greatest possible number of emigrants, but perfectly indifferent as to their success when they arrive at their destinations. These parties often exaggerate the advantages and conceal the difficulties and disadvantages attending emigration. We are of opinion that the condition of many of the agricultural labourers of England and Ireland would be incalculably improved, if they were to leave this country, where the market is overstocked with that kind of labour, and where they are burdening the poor-rates or the mendicity societies, and to go to New South Wales, Van Diemen's Land, or Canada, in which countries there is a field for labour that will not be fully occupied for ages to come. There is also a great demand in those colonies for artisans whose employments are of a nature to supply the wants of new communities, such as smiths, carpenters, joiners, builders, shoemakers, &c. These classes of workmen would obtain high wages and plenty of work, and they would do well to emigrate, if they cannot obtain a living

in the mother country; for we recommend no man to go to the antipodes, who can win his bread in Old England. But the parties to whom we have before alluded—persons who have ships sailing to the colonies, and the agents whom they employ on commission to bring passengers, as well as those who derive profit from the rigging out and providing of emigrants—often hold out alluring inducements to all classes of tradesmen and workmen indiscriminately to emigrate. We notice an impudent attempt of this kind originally made in the *Sydney Gazette*, to induce persons of every occupation to go to New South Wales. It appeared in that paper in the shape of an advertisement so long ago as the month of July or August, 1830; but within these few days we have seen a copy of it reprinted in the North of England, with other statements, calculated to induce persons to emigrate; and we therefore think it our duty to expose the delusion contained in that advertisement, and to inform the public how much of truth there is in it, and how much of falsehood. The advertisement is as follows:—

"Wanted, in Sydney, New South Wales, the following tradesmen and mechanics;"—

[Then follows a list of no less than *a hundred and fourteen different trades!*]

"Those marked thus (*) are particularly wanted, and earn 10s. a day and upwards, *all the year round*. And engineers and millwrights earn 20s. a day.

"All articles of provision are very cheap; beef and mutton 2d. per lb. by the joint, and 1d. per lb. by the quarter or carcass. Tea (green) 1s. 6d., sugar 3d., Indian corn, 1s. 6d. per bushel, &c."

A correspondent at Hobart Town has sent us this advertisement, together with the following note:—

"This is the advertisement that the government at home have been deceived by, and thousands of emigrants."

He also forwards us a reply to the delusive invitation published at the time by the *Sydney Monitor*, and which, as the old fraudulent lure is still held out in England, we think it right to republish, in order to put our countrymen on their guard:—

"Caution to Mechanics and Tradesmen in England."

"The following advertisement has lately made its appearance in the *Sydney Gazette*. It is inserted by our *jobbers in land and speculators in building*; and we hereby caution innocent persons in England from being decoyed to this country by so gross a misrepresentation. Mechanics out of work cannot afford to pay their passage to this colony: and those who have work at home, and are in comfort, will find that a **VERY FEW** persons coming out here in the said trades will entirely overdo them. The wages are put down at 10s. and 20s. a-day. Wages generally in New South Wales are not more, even nominally, than from 7s. 6d. currency (about 6s. 3d. in British coin) to 15s. sterling; and these wages are paid half in money and half in property; and in two cases out of three, the mechanic has to wait weeks, and even months, before he can get his wages.

"Carpenters, boat-builders, mill-wrights, plough-wrights, and blanket-weavers, who are doing badly at home, would do pretty well here: as meat is only three halfpence a lb., and bread will, the next seven years, be about the same price. Tea is only 1s. 9d. a pound, and sugar, by the cwt., only 4d. Clothes are also not more than fifty per cent. on the English prices. Engineers are described as much wanted. They would starve here. Two or three builders might do, who can work themselves. Half the other trades would starve.

For instance, bell-hangers, confectioners, candle makers, cutlers, dyers, farriers, flax dressers, glass blowers, gilders, japanners, milkmen, potters, quill preparers, sign-painters, sail cloth makers, sieve-makers, starch-makers, tin-plate workers, tobacco-pipe makers, tallow meltors, upholsterers, and wire-drawers."

The conduct of these harpies, who seek to lure emigrants for the mere sake of stripping them of all they possess, or of those in the colonies, who, having land to sell, are desirous to have the greatest possible competition for it, and therefore put forth enticing and delusive invitations, is cruel and detestable. We wish to put our countrymen on their guard against the seduction of such parties: but we repeat, that the emigration of those classes whose labour is redundant in this country, and is wanted in the colonies, would tend to relieve the individuals, and to benefit at once the land they quit and the land they adopt.

Leeds Mercury.

CIVILIZATION.—A STATE OF NATURE.

While labouring under the restraints that a state of civilization imposes, we are but too apt to find fault with our condition, and, if wrought to a pitch of excitement, perhaps wish that we were well out of the trammels of society, and dwelling in peace in some remote corner of the world, where law and government were alike unknown. Feelings of this description are very chimerical, and, while indulging in them, we forget that the slight troubles that affect us are the penalties paid for a state of social freedom more happy than is enjoyed by almost any people. There are few countries in the world, besides Great Britain, in which a virtuous family can sit down securely at their own cheerful fireside, with their door shut and bolted, and no dread upon their minds of disturbance or personal molestation. And who would not, to enjoy this great boon, give up a little of his individual pretensions for the good of the whole? Man is a gregarious animal; he necessarily prefers society, with all its trammelling conditions, to a life of solitude. The natural independence enjoyed by Alexander Selkirk has its charms, and captivates many a young and ardent mind; but if put to trial, it would soon lose all its zest. The dismal quietness that would prevail, the difficulties of gaining a rude subsistence, the fear of wild beasts or venomous reptiles, the frightful idea of lying in a helpless state of disease, if not dying unheeded and uncared for, form no species of allurements, and would make us exclaim, in the words of Cowper,

"Better dwell in the midst of alarms,
Than reign in this horrible place."

A state of natural independence among fellow-men would be much more irksome and fatal, for the strong would overpower the weak, and the artful, with impunity, would circumvent the unsuspecting. There must be order—there must be law. "A state of nature (says Doctor Wade, in his excellent History of the Middle and Working Classes) is a state of great inequality; as much so as men's abilities and physical power. It follows, that it is civil, not natural liberty, which introduces equity among mankind, by making the law, not force, the shield and arbiter of right.

The natural right of a man to do as he desires and can, supposes the same right in every other person: but the exertion of so many independent rights would often cause them to clash and destroy each other. A law that would restrain all might be beneficial to all; because each might gain more by the limitation of the freedom of others than he lost by the curtailment of his own. Natural liberty is the right of every one to go where

he lists, without regard to his neighbour; civil liberty compels him to go on the public road, which is most convenient to himself, consistently with the enjoyment of the same convenience by other persons. The establishment of civil liberty is the enclosure of the waste, by which each surrenders his right of common, for the quiet possession and culture of a separate allotment.

The transition from the natural to the civil state subjects man to responsibilities to which he was not before liable. In the former, he indulges his appetites, solely with reference to himself; in the latter, he can only indulge them with reference to the society of which he is a member: and this he is bound to do, first, by the criminal restraint which the law imposes on actions of importance; and, secondly, by the moral restraint which public opinion imposes on those of lesser degree.

As the natural was the first state of man, it may be inferred that this state would have continued, had not a persuasion arisen that social order would be more conducive to happiness. As the public good was the motive, so it must continue the end of civil society; and for this reason, that there is no obligation imposed on mankind, save their advantage, to maintain the social in preference to the individual state of existence. And upon this principle the laws of a free people are founded, namely, that they shall impose no restraints on the acts of individuals, which do not conduce in a greater degree to the general good.

Whether man has benefited by the introduction of civil society is a moral problem, which, like other problems not mathematical, can only be solved by inferential testimony. Two reasons make strongly, and, I think, decisively in favour of the affirmative conclusion. First, mankind had their *choice*, and it is contrary to human nature to suppose that they would voluntarily have left the natural state, had not experience shown them that the social was better. Secondly, by the surrender of a portion of his natural freedom, man appears to have been well compensated by civil enjoyment. Civilization only divests man of a fraction, not the whole of his primitive liberty: all those acts that are personal to himself he may continue to indulge in as freely as the savage, subject to no other control than public opinion, which he may defy if he pleases. The law restrains public deeds, and this it does because they are hurtful to others, not to the perpetrator only. Such restraint is civil liberty, and he who seeks greater licence can neither be just nor rational; he can scarcely be a man, but something worse.

The establishment of civil rights entirely supersedes the operation of the natural rights which previously governed the relation of individuals. The right of revenge, of the strong to oppress the weak, and of all those powers which are supposed to appertain to the wild justice of nature, are abrogated by the institution of society. The law is then supreme arbiter: it may be a bad law, but while it continues unrepealed, it is the sole rule, the only tribunal of resort to establish a claim or redress an injury.

It is unnecessary to illustrate further the distinction between natural and civil liberty. The first is a chimera, like the points and lines of mathematicians; but, like them, it serves as a basis for reasoning, and enables us to deduce the real from the abstract. Alexander Selkirk might possess his natural rights in Juan Fernandez, but nobody else. Two men could not live a day on a desolate island; they could not meet at the fountain for a pitcher of water, without settling the question whether age, strength, or first comer, should have precedence; and the termination of the dispute would be the establishment of civil order between them.—*Chambers' Journal*.

DISGUSTING ADVERTISEMENTS.

Nothing is more disgusting than the advertisements which the medical quacks are constantly pouring into circulation. In the absence of respectable practice, they are seeking every opportunity of tainting the minds of our youth, and corrupting their principles, by seductive bills. By offering an easy mode of cure for diseases which God has connected with vice, there is evidently an insidious persuasive to commit this vice. At one time, the walls of Manchester, Liverpool, and other towns were covered with these filthy bills; but of late, they have been suppressed. Still the newspapers admit them; and although the proprietors, in many instances, know them to be *puffs* and *lies*, yet for a few shillings they will defile their columns, and outrage the modest feelings of their virtuous readers. Of late I have noticed advertisements of this character in papers of which I hoped better things. It is as unnecessary as it would be imprudent to repeat the contents of these impudent and immoral pieces of quackery. I have one now lying before me, exposed to every part of my family, male and female, in the Preston Chronicle (Oct. 12) which is a fair sample. The press is a powerful engine for good or for evil: and how desirable it is that all connected with it should evince a respect for good morals.

NUMERICAL EQUALITY OF THE HUMAN SEXES.

All the researches formerly made on this subject have tended to show the constant uniformity in the proportion of births, namely, twenty-one males to twenty females. This theory is corroborated by the return of baptisms in England for the years ending 1830:—Males, 1,832,721; females, 1,758,663. The proportion will be found to be 21 males to 20 and 1-7th females. In connection with this statement it may be remarked, that the result of the late census shows, that though the number of males born is greater than that of females, the number of females *living* in almost every locality is greater than that of males. There may be other causes for this inequality, but intemperance, I presume, is the principal.

SCHOOLS FOR THE CULTURE OF THE HEART.*

"Train up a child in the way he should go, and when he is old he will not depart from it."—*Prov. xxii. 6.*

Sir,—Schools for the Culture of the Heart should be established in every town. I shall attempt to delineate the outline of a plan for such an establishment.

Many books have been written for the culture of the *understanding*; few, in proportion, for the culture of the *heart* and *affections*; yet, as man is intended more for an active than a contemplative life, the education of young persons to behave properly in society is of still greater importance than a proficiency in classical learning, or a capacity of embracing the whole circle of science.

The reason why this art has been so much neglected is, that there is no school, public or private, for teaching it; and, although it may be attended with some difficulty, I am convinced it is practicable, and that society would experience the most happy effects from an institution of this nature. To illustrate what I have in view, let us suppose a well edu-

* By the late Dr. Cassela.



cated female determines to keep a school solely for the culture of the heart, or, in other words, for all those virtues which shed a lustre on human nature, and are productive of the most permanent benefit to ourselves and the community at large.

Fully impressed with the dignity and importance of her undertaking, she is resolved to establish it upon the most solid foundation. With this intent, she looks around her for a pattern of moral excellence which she is determined to follow; and after surveying the characters of the illustrious dead, although she finds much to admire, yet, as all are more or less defective, it is her fixed decision to model the minds of her pupils upon the moral character of the meek and lowly founder of the Christian religion. Here she finds herself quite at rest, for in all his actions there is the highest degree of moral grandeur, beauty, and perfection.

As she gives the preference to that mode of instruction by means of questions and answers, she composes a catechism on the moral character of Christ, which includes the following sections:—

On dutiful behaviour to parents;—thirst for knowledge and industry;

On the practice of justice, mercy, and truth;

On humility, self-denial, and meekness;

On patience and resignation;

On peaceableness and candour;

On gratitude, contentment, and prudence;

On charity and benevolence;

On piety towards God.

Agreeably to the respective dispositions of her pupils, they are taught to commit to memory different portions of it, and, as their understandings unfold, to comprehend the meaning of the whole.

As a practical illustration of the doctrines recommended, she instructs her pupils in the polished civilities of life, for she looks on civility, not only as a duty of humanity, but of Christianity. And as there is abundant reason to believe that humility contributes more to our happiness than any other virtue, she dwells much upon the necessity of cultivating it. She requests them to condescend to all the weaknesses and infirmities of their fellow-creatures, to cover their frailties, love their excellence, encourage their virtue, rejoice in their prosperity, receive their friendship, overlook their unkindness, and to forgive their malice. Such lessons will lead them to excuse the faults of a friend, and respect virtue in an enemy; the latter will soften enmity, and the former will cement friendship.

As an effectual method of curbing ostentation and self-conceit, she directs them occasionally to impose upon themselves silence: to be accustomed thus to quietness is no small point gained towards fixing a habit of patience which seldom forsakes those who have formed it.

Voluntary silence, she informs them, covers folly, keeps secrets, and avoids disputes. To passion, prejudice, and mockery, it is the best answer, and often conquers what resistance inflames.

She takes great care that they do not transgress the rules of justice, and notices the least omission of this social virtue, to enforce reparation and restitution, both to instruct their ignorance and prevent ill habits, which, from small beginnings, will, if let alone, grow up to higher frauds. But because children cannot well comprehend what injustice is without

a sense of property, she explains to them its nature, and encourages a liberal disposition by inducing them to part with those things which they most value.

To impart an ardent love of truth, she not only enforces by promises and threatenings in Scripture, relating to truth and falsehood, but adds her example. She acquaints them with their duty without disguise, and endeavours to win them to it by soft and gentle means, carefully avoiding all obscure or ambiguous language in their hearing. Sincerity, she says, may put them to some temporary inconveniences; a strict adherence to truth may expose them to the sneers of the unthinking; but the consciousness of uprightness and integrity will be an abundant recompense.

At stated times she accompanies her pupils to visit the abodes of the poor, and convinces them that they cannot be more usefully employed than in administering to their wants. The children are directed to set apart a portion of their weekly allowance of pocket-money, when pecuniary assistance is necessary; and the females are frequently engaged in making garments for the poor. Thus a habit of benevolence is gradually formed.

Another description of the poor that they visit are, "the helpless; the friendless; the dejected; those who can make no return." To one she renders as much personal assistance as her time will permit, to another she gives friendly advice, to the dejected she not only converses in the most soothing manner, but imparts comfort in every possible method;—to all, her behaviour is that of a friend, anxious for their welfare in "mind, body, and estate."

Besides cherishing a compassionate temper to the poor, she endeavours to awaken in them humane dispositions towards the animal creation. Insects and little animals, she tells them, were designed by Providence for their several uses, and ought neither to be injured nor destroyed, unless they prove hurtful, and can in no other way be prevented from doing mischief. To impress these important truths upon their minds, she gives them a view of several sorts of insects through magnifying glasses, and demonstrates that the same marks of wisdom and goodness are there observable as in the largest animals; that they are equally furnished with what is necessary for their preservation and happiness in that class of existence which Providence has assigned them; in short, that the construction of their organs proclaims them the objects of the Divine benevolence, and that, therefore, they ought to be so of ours.

As there is no incitement to good behaviour of greater efficacy than to inform children that they are worthy of employment and trust, she gives to the elder girls the care of the younger, and entrusts all the children with various articles suitable to their respective ages.

The next article that occupies her attention is, to accustom the children to an ingenuous confession of their faults, a practice which, when early commenced, will soon become habitual. A candid acknowledgment secures pardon. By kind treatment the heart is laid open and every wrong bias discovered, which affords a fair opportunity for moral culture.

In training children to confess their faults, the following plan is adopted:—At the close of every week, she desires each of them to inform her what good has been done by the rest, and at the same time, to notice their own defects. The former endears them to one another; the latter promotes humility, and restrains them from the commission of faults.

Another expedient to promote the moral improvement of her pupils merits attention. She keeps a diary of all those little transactions which more particularly deserve praise or blame. In this book, entries are made in the most simple language, of particular acts of affection and generosity to one another; of compassion to the poor; of particular attention to

injunctions ; of a scrupulous regard to veracity, honesty, &c. Every morning she reads over the occurrences of the former day, and rewards them accordingly. The anxiety which the youthful mind discovers respecting the nature of the entries to be made each day, affords a gratification which amply recompences her for all her toil.

In a few words, the conduct of this lady to her pupils is agreeable to what she holds as a maxim, that wherever the interests of this world and the next interfere, the former ought to give way to the latter.

Such are the imperfect hints I have to offer on the above interesting subject, which can only be contemplated as an unfinished outline. Many of your intelligent readers may readily suggest improvements, and render them more worthy of notice. Even in this imperfect state, I hope they may not be altogether unacceptable. If the culture of the heart was to constitute one branch of the education of youth, I flatter myself that there would be a gradual, but permanent melioration of manners in all ranks of society. In the middling and higher classes, there would be an end of duelling and gaming, and no sanction would be given to cruel diversions, as cock-fighting, &c.; for wherever the passive virtues are faithfully practised, there can be no association with turbulent, vindictive, and malignant dispositions. And if similar plans were introduced into our Sunday Schools, Schools of Industry, &c., we might with confidence anticipate greater sobriety of behaviour, more integrity, and much more domestic comfort among the lower orders of society.

And as we arrive at greater degrees of perfection in cultivating the heart and affections, the moral powers and dispositions would become more improved, and virtue and happiness would ultimately triumph over vice and misery.

MINISTERIAL LABOUR.

Mr. Editor,—I must again claim your indulgence whilst I briefly advert to the most important parts of "J. R.'s" last letter.

He does not attempt any explanation of the passages which I quoted, and which are opposed to his statements respecting the work of a gospel minister, but refers me to the "promiscuous labours of Christ and his apostles." These, however, could not be intended as a model for the labours of a Christian pastor. Christ, and his apostles (during the personal ministry of Christ) were Jews, that is, they conformed to the usages and ritual of that dispensation, and never attempted to set up another religion distinct from and opposed to that which God had given by Moses. The followers of the Saviour were never separated from the other Jews, or collected into churches or congregations, till after the crucifixion of their Lord. It therefore seems a somewhat strange method of ascertaining the nature of a Christian minister's work to appeal to the conduct of certain persons at a time when no Christian church had yet been formed.—With respect to what is mentioned concerning Peter, Paul, and Philip—at the period referred to they had not been appointed to the charge of a flock, or they would not have been in the places mentioned; for afterwards, at the time when they had the oversight of a Christian church, they remained labouring in one place.—In the *parable* of the marriage supper, by those brought from the highways and hedges is meant the Gentiles, in contradistinction to the Jews, who had the first offer of the gospel, but who, as a nation, rejected it. This passage, though frequently quoted as "J. R." has quoted it, has not the most distant allusion to the nature of a minister's labour. This comes of taking *figurative language* as our guide in matters of plain practical duty.—And now that

I have answered the queries of "J. R." respecting these passages, I may, in return, be allowed to ask him to explain the numerous passages referred to in my former letter, particularly Acts vi. 2—4. xi. 26. xviii. 7—11. xix. 9, 10.

The notion of "J. R." and others which I have ventured to oppose is this: that ministers of the gospel, instead of constantly labouring amongst the flocks over which they have been placed, should go up and down in society, to reclaim those who are wandering like sheep without a shepherd. Now, I have no objection to persons being thus employed: on the contrary, I think such a course of labour very necessary, and likely to be productive of great good: but I do most decidedly object to the proposal, that our present religious teachers should neglect their own peculiar sphere of labour, to engage in the work of going from house to house and from street to street. In fact, one immediate consequence would be, that a part, at least, of those who now compose our congregations would be thrown back on the world, to swell the crowds who are travelling the broad way to destruction. No, let ministers of the gospel attend to their own flocks, and let them not suffer the conscience of any private Christian to be at peace till he is engaged in some way or other in bringing back to the fold of the good Shepherd those who are wandering.

There is no such thing as works of supererogation: but there is such a thing as a difference in the zeal, labours, and devotion of the servants of Christ, which will lead to a corresponding distinction in the world of glory. Some will appear as shining stars, conspicuous amidst multitudes: others will be lost amidst the countless hosts of heaven. Certainly, no minister of the gospel should be anxious to do as little as he safely can; but ought, when he has attended to the wants of his own people, to strive to turn sinners from their evil ways, wherever he may meet with them. Whether our present religious teachers, generally, might do more for the cause of their Master than is done by them, is a matter which I shall not give a judgment upon, but leave it to be decided between their consciences and their God. Multitudes are perishing for lack of knowledge in our towns and villages; and if ministers of the gospel are so fully employed amongst their own flocks as to be unable to visit these personally, they ought, as I have before said, to lose no opportunity of urging every serious Christian to do something towards reclaiming sinners.

I am glad to hear that "J. R." is engaged in this labour of love; and I take the earliest opportunity to apologize for having classed him with a set of men of this generation who write but will not work, who "*say and do not.*" I also rejoice to hear that his labours are so abundantly successful. He is doubtless thankful to Him, who, though a Paul may plant and an Apollus water, alone giveth the increase. If "J. R." will publish a detailed account of his proceedings, and I should see a probability of being made more useful in following his example than in pursuing my present engagements in the Sunday School, I hereby promise him to relinquish the latter and engage in the former work, or, at any rate, to do something in both ways.

In allusion to the hint about "doing work for which others are paid," I may be allowed to say, that the religious teacher towards whose support I contribute, and, I believe I may add, all religious teachers who are supported by the voluntary contributions of their hearers, are not paid to go about from house to house, but a maintenance is provided for them, that, being free from all worldly engagements, they may study the Scriptures, and feed the church of God over which they are placed.

Preston, Oct. 8th, 1833.

A SUNDAY SCHOOL TEACHER.

THE TEMPERANCE ADVOCATE.

GENERAL REMARKS.

From the accounts which I have received this month from Blackburn, Haslingden, Oldham, Bury, Bolton, &c., it appears that the Societies are increasing in zeal, and are beginning to see with satisfaction the beneficial effects of their labours. It will be perceived, from another article, that the Society at Bolton has had a tea party, and intend, I am told, to have another at Christmas on a larger scale. I would recommend all the Societies to do the same. A temperance supper has been got up by our friends at Kirkham, at which about 230 sat down, and at which great hilarity and good order prevailed. I am afraid but little is doing in the large towns of Manchester and Liverpool. It is deeply to be lamented, that though there are so many who are convinced of the evils of drinking, and who in conversation affect to bewail them, so few are willing even to move a single finger towards their removal. What sort of a religion is that which diffuses apathy towards the greatest source of sin and misery which is to be found in the world? Every custom now existing which draws men to drinking houses ought to be changed, and every sort of sociability which has hitherto been accompanied with the glass ought to be remodeled. The magistrates lament the vice of drunkenness, and yet in several places they hold their sessions at the public houses, and thus promote it. Our Vicar, of course, disapproves of tippling, and yet he collects his dues at public houses, and actually treats every man who pays his potatoe tithe with a *pint of ale*! The following is a continuation of the "Cases of Reformed Drunkards;" and as some persons have supposed that the statements were exaggerated, it may be proper to state, that they have generally fallen much below the truth. My limits only admit of the briefest sketch.

CASES OF REFORMED DRUNKARDS.

11. W. G., aged thirty-five, tailor, commenced a course of intemperance when he was seventeen years of age, while an apprentice with his father. He attributes his evil habit to frequenting prize-shooting and other amusements which lead to taverns. He continued to drink one or two days a week from the period named above till March, 1832, when he signed the Temperance Pledge. He frequently lost his work through intemperance. He kept his pledge for two months, after which he was induced to go into a public house, and got drunk. He continued to drink again to excess till July, 1832, when he made a resolution never to drink intoxicating liquors again. Since then he has never tasted them. He states that he enjoys better health, his mind is much more at ease, he is better clad, and has learned to keep the money in his pocket which he formerly gave to landlords.

12. R. S., aged twenty-four, mechanic, became a drunkard when he was seventeen or eighteen years of age. "He then got drunk nearly every night in the company of young lads like himself. He was induced to go to the public house to get bits of suppers, beef stews, &c., and on Saturday and Sunday nights they usually purchased a duck, and got it roasted by the landlady, paying for her trouble by drinking her liquors." One Sunday afternoon, he went to the New Cock public house, and remained secreted with his companions in a back room, drinking hot ale and rum. He afterwards got to losing his time, abused his father, and once broke the house windows. He married when he was twenty

years of age, and "was rather steadier for awhile, till he got agate of going to a particular public house to card, where he remained till late at night. He always carded for drink." When he went home, he used rough language to his wife, and if she had gone to bed, he punched the pannel out of the door to get into the house. When he got in he would kick the furniture about and break the pots. "In the morning he often went to get a gill to quench his thirst, and remained all day with it." He was never bound an apprentice, but worked with his father. At first his father only allowed him a shilling a week, and he used to frighten his mother out of more by cursing and abusive language. His companions had more money than he, as they got it by pawning things dishonestly. When he first married he had eighteen shillings a week, but in a few months he had piece work, and could earn more than thirty shillings a week. At the age of eighteen he joined the Wesleyan Society, and remained a consistent member for a few months, when he again began to visit the public houses, and "fell off altogether, and became worse than before." He first signed the Temperance Pledge in the summer of 1832. "Last July but one he went to Manchester with his brother, where he got agate of taking a glass or two, and a week or two after his return he began to go to bathe on a Sunday on the Preston Marsh, and to call at the tavern, where he got drunk." For two or three months he continued again to indulge to excess. Shortly before he signed the pledge the last time, he went to a public house on Saturday night, and got drunk. The next morning (Sunday) he went with a companion into a jerry shop in Back Lane, where he remained all day. At night he went home, but returned next morning, and remained again all day. He drank there every day for eight days in succession, and slept there five nights. He sold a chair and tea-tray, and pawned his neckerchief, and another man's hat, to pay for his drink; and his companion pawned his tools for the same purpose. On the ninth day, he drank a pint of ale for the last time. He repeated his signature of the Temperance Pledge last February, since when he has never tasted any kind of intoxicating liquor, and has only twice been in a public house, and then he only drank lemonade. He has again become a member of the Methodist Society, attends to his religious duties with pleasure, discharges his social obligations with kindness, is much better able to follow his employment than formerly, he "can pay his road now, and never could before," and is respected by all who observe his altered conduct.

13. W. M., aged thirty-two, mechanic, began to drink at the age of sixteen, and drank to excess when he was nineteen. He continued to drink regularly till about two years since. He was a notorious drinker, and reduced both himself and family to great distress, though he was in the receipt of good wages. He worked three years at one shop, and during those three years he seventeen or eighteen times spent all his wages at a public house after receiving them, before he got home, which he did not then do till Sunday forenoon. If his wife began to reason with him, he generally replied by breaking every thing that stood in his way. On one occasion, particularly, after his Saturday night's fuddle, he went home on Sunday morning, turned his wife, who was pregnant, out of the house, ransacked her box in search of money, and found 3s. 6d. This he took and spent in liquor. He was placed in the lock-up for being found drunk, made to pay a fine of six shillings, and lost the remainder of the week in drinking. He was once "almost suffocated with drinking whisky." "He tumbled one glass of it after another down his throat, during a whole Sunday afternoon." He and two companions then took a gallon of ale to his house: as soon as he got home he went into the back yard, when he became insensible, and alarmed his companions

"with the noise he made in his throat;" and he thinks he would have been suffocated if one of his companions had not cut his neckerchief with a penknife. On another occasion, he fell into a hole full of water, out of which he could not get; and after trying for some time, he laid himself down in it. In this place some men found him and dragged him out. He made many a resolution to give up drinking before he succeeded. At length "he got his wife to draw his wages, and only took a shilling for his own use." This she continued to do till his habit was entirely broken. He contrived by this means to keep sober for sixteen months. He relapsed, however, at the end of that period into his former habits. He signed the Temperance Pledge last April, but only kept it a few weeks. He found, then, that the "moderate pledge would not do," and signed the Abstinence Pledge twenty-three weeks since. Since then he has never tasted any kind of intoxicating liquors, and has only been once in a public house, and then he drank a bottle of ginger beer. His family now have plenty of meat, and are well clothed: he enjoys better health, more peace of mind, and can perform more work and get more wages than he could before. He is a member of the Wesleyan Society.

14. W. Y., aged twenty-seven, weaver, began to drink immoderately at dances, &c., at eighteen years of age, and when he was nineteen he went to a public house to court a servant girl who gave him liquor. He then frequently got drunk. Soon after, he was turned out of his home by his father in consequence of getting drunk and being out late at nights. He obtained a suit of clothes on credit, which he popped for fifteen shillings, and drank the whole sum in one day. When he was twenty years old he married, and kept steady for two and a half years. After that period "he started a drinking again." He then got another suit of clothes on credit, which he disposed of as on a former occasion, for eighteen shillings. He obtained a third suit in the same way, for the same purpose. In consequence of his idle and intemperate habits, he was at one time £40 in debt. For two years he was never sober on a Sunday. On one occasion he had three executions out against him, was obliged to leave the town, and he did not return for four months. He had only one child, which his wife supported. He carried on drinking after he came back till last May. Then he signed the Temperance Pledge, and has not since tasted any kind of intoxicating liquors. He says, "he will never have any more; he feels much better since he joined the Temperance Society, has more peace of mind, can work a great deal better than before, his wife is much more happy, for she gets all the money, and he is now paying his way and discharging his old debts."

15. J. B., aged twenty-five years, weaver, was without home when he was fifteen years old, and lived in lodgings, depending upon his own labour for support. He drank all above what paid for his board out of his earnings, but as that was not much, he only occasionally got intoxicated. No person checked him, for no one cared for his welfare. He carried on thus for several years, spending all he could get, and was only restrained by the smallness of his means. On one occasion he spent eight shillings at Garstang, in hot ale and rum, and on returning towards Preston, he fell into a ditch, and would have been suffocated if two gentlemen had not found him. On another occasion he was found buried in snow, dead drunk. He continued drinking and repenting till last May. He signed the Temperance Pledge in June, has not tasted since, and hopes by the blessing of God to take no more. He feels himself better in his body, his circumstances have improved, and he has paid off almost all the debts he had contracted.

LITIGATION AND DRUNKENNESS.

Dear Sir,—Although I am not a member of the Temperance Society established in this town, I am far from joining in the senseless ridicule which is cast upon such societies by too many of those who condemn them without mature reflection or fitting examination. I have read, and been deeply struck with, many of the tracts issued by, and in defence of, the various Temperance Societies; and sure I am, that many who now deride the idea of entirely giving up the habit of taking spirits in moderation, would, if they were to read such tracts, be firmly convinced of the absurdity, nay danger, of their *moderate* indulgence. I have for some time acted upon the principle of total abstinence, (though not, as I have before stated, a member of any society) and I can recommend the adoption of the same course to all who value sound health, good spirits, and unalloyed comfort. Having experienced the benefit to be derived from abstaining from "wine and wassail" in my own person, I feel very anxious that others should also flee from the maddening draught, the death-dealing cup. I have neither the talent nor the influence to do much in the good work, but I think it cannot be amiss to show to the working classes, as far as my own actual observation goes, to how far greater an extent they may attribute their penury and misery to habits of intemperance than to any other cause, whether political or private.

I am, as you are aware, an attorney, and have, of course, much intercourse with the labouring classes of my neighbourhood. I have taken, indiscriminately, 100 names of persons to whom I have had to apply professionally for payment of debts owing by them. In order that there could be no possible leaning on my side for the purpose of "making out a case," I have taken the last hundred in my books, in succession, as they were given to me, and I find the result of an examination into the causes which led to their being "put to the attorney" to be as follows:—6 only because they *would not* pay (of whom 3 are drunkards) 22 reduced by sickness or want of employment, or who disputed the accounts rendered—31 with whom I am not sufficiently acquainted to know the cause—and the remaining 41 who to sheer drunkenness alone owe their poverty, and the disgrace of being in an attorney's hands whilst receiving wages amply sufficient to keep them in a decent and respectable manner, and "owing no man any thing." Out of the 41, too, 20 of the accounts are actually for *ale shots!* Now, Sir, I know the wives of several of these 41 individuals, and, with two exceptions, they are careful, managing, good wives, and if the husbands did *their* duty, would soon have comfortable homes, tidy families, and a store in hand.

Thus, Sir, 41 parts out of 100, *at least*, of the poverty of the individuals who have come under my observation, are entirely caused by these individuals themselves, and therefore might easily be removed by them. It is clear, that the removal of every tax, and rate, and assessment, and impost, of every description, would not benefit these men one farthing, and that the high wages which many of them receive are but made the means of gratifying a debasing and degrading appetite. If from the 31 cases with which I am not fully acquainted were culled the number whose distresses are to be attributed to intemperance, no doubt the 41 would be considerably increased. I think it will not be unfair to proportion them as the other 69 proportion themselves. Thus, we shall add 18 to the 41, making a total of 59, considerably more than *one half*; 59 out of 100, whose distress, with that of their wives and families, is entirely to be attributed to their intemperance.

This statement needs no comment: it speaks for itself. And I would ask, what can legislation do, what can charitable institutions do, what can private benevolence do towards

reducing the quantum of human misery which exists amongst us, whilst that misery is continually in the process of reproduction and increase, through the—(I had almost said *beastly*, but that were a libel on the brute creation, which, in this respect at least, is superior to us: I will therefore say, the loathsome and disgusting)—habit of intemperance? Is it not appalling to consider, that 59 of the 100 individuals of whom I speak are rendered actually dishonest, actually deprived of the ability to pay their just debts by drinking? And when we consider, that in addition to their own dishonesty, their intemperance brings upon their wives and families present hunger, and nakedness, and misery, and will probably entail on the latter future vice, and crime, and disgrace, the thought is enough to make one's blood run cold at the dreadful infatuation under which these people labour. Oh! that they would, for one moment, picture to themselves the prospect of their children's future lot! Brought up with a parent's evil example before their eyes; untaught in the simple yet sublime truths of religion; strangers to moral cultivation; unrestrained by, and consequently utterly despising that paternal authority which should curb the too buoyant and reckless feelings, and rein in and ultimately destroy the licentiousness of youth,—they will be thrown on the tempestuous ocean of the world as a ship without rudder and without anchor:—and what but ruin and destruction can ensue? And all this for the momentary gratification of a base and unnatural appetite!

It was my intention to give you an account of some conversations I have had with one or two of the children of some of *the forty-one*, but I find that I have already "spun out my yarn" too long, and will not therefore trespass further than to wish that your efforts for the destruction of the many-throated monster may be crowned with unlimited success.

I am, dear Sir, yours truly,

Y.

Oct. 14th, 1833.

BOLTON TEA PARTY.

On Monday evening, October 14th, a temperance tea party was held at Mr. Sowden's Temperance House, Bolton, at which near one hundred friends sat down to tea. The evening was spent pleasantly, and has afforded much satisfaction to those who took the lead in promoting the feast. After tea, among others, a person rose up, a pensioner, and one who had professed religion, off and on, for twenty years, and stated, that in consequence of the pension day and the love of a glass, he had repeatedly been drunk: his pot companion hung himself some time since, and he had often been tempted to do the same. The last fuddle he had was about four months since, at Manchester, upon receiving his pension. On going to get change for a sovereign, the landlady brought out some cold punch, said to have been left over-night—(poor deluded creature did not know it was a bait)—after drinking it and some ale, he had no remembrance of any thing till finding himself, or rather being found by the watchman, in the street at ten o'clock at night, without neckerchief, or one farthing in his pockets,—told a lie to induce the watchman to let him stay all night in his box, and got home in the course of the day in a most miserable condition, overwhelmed with shame at his conduct. About this time the New Temperance Society was established; he went to a meeting, and on hearing the abstinence pledge read, and seeing men before him who had not tasted intoxicating liquors for years, he said to himself, "This is the thing for me:" yet he hesitated, and went half way home through a fear of not being able to keep the pledge; but turned back, and signed. It is now fourteen weeks since, and he has not tasted

any thing stronger than tea or coffee. He now hopes he shall be able to live more consistently as a professor of our holy religion, and blesses God for the New Temperance Society.

After this person concluded, a friend got up and stated that a shopmate of his, who kept a beer shop, had pulled down his sign, and eight of them were reading and learning to read the New Testament round the very same table which used to be covered with glasses of ale and cards!

CRIME AND DRUNKENNESS.

The following extract from the charge of T. B. Addison, Esq., Chairman of the Preston Quarter Sessions for October, is well worthy of attention. After congratulating the grand jury upon the diminution of crime which the chaplain's report exhibited, he observed, "He considered that crime was produced by the passion for drinking; and that, more than all other causes put together, this vice conducted to bring criminals to the bar of justice. Drunkenness had, it was to be regretted, long been, till recently, a prevailing vice, not only amongst persons in humble life, but amongst those whose station in society and education ought to have led them to furnish a better example: but he was glad to observe, that, amongst the latter class, this vice was happily not so frequent, and he trusted the beneficial effects of the change would not be lost on others. The vice of drunkenness had always attracted the attention of the legislature, and various enactments had been made to reduce it. But all that could be effected by the legislature would be in vain, if the people did not second their efforts. It was found, indeed—so much did this depend upon the people—that in proportion as restraints were laid on by law, the vice complained of was not diminished: and since the removal of some of these restraints there had been a diminution."

The following extract from the Chaplain's report exhibits the fact, that a great proportion of crime is caused by drinking.

"With regard to the ever-important question, as to the origin of crime, the Chaplain begs to state, that about the end of September, he held a particular conversation with every individual in the jail, as to the circumstances which, in their own opinions, had brought them into their melancholy condition; and, taking their voluntary communications, as a general criterion, he learned, that, of 48 persons, of various ages and both sexes, committed on charges of felony, for trial at the present sessions, the alleged offences of 24 are directly attributed to the ale-house or beer-shop; 13 prisoners deny their guilt, and decline making any communication; 7 offences seem to have been committed under circumstances of temptation; 4 prisoners plead *want* as an excuse of their offences. Among 27 convicted male felons,—2 attribute their offences to *want*, 3 to temptation, 22 to drinking. Of 36 cases of assault,—3 are attributable to idleness and bad company, 5 to combination among spinners, 7 to combination and drinking, 21 to drinking only. In 14 cases of vagrancy,—6 are referable to idleness and depravity, 6 to the plea of distress, 2 to drunkenness. In 21 bastardy cases,—15 men attribute their condition to idleness and ignorance, 6 to drinking. 3 utters of base coin attribute their fate to drinking. 2 men confined for neglect of work assign drinking as the cause. Of 8 men confined for neglecting their families,—2 plead innocent of the charge, 4 plead distress, 2 admit their drunkenness. Of 7 poachers,—2 refer their practices to bad company, 5 to drinking. Of 6 men imprisoned for obtaining money under false pretences,—2 plead want, 4 impute their offences to a passion for drinking. 6 soldiers are imprisoned for military offences, arising from drinking. Of 10 men confined for

various misdemeanors,—1 attributes his offence to temptation, 4 assert their innocence, 5 impute their situation to drinking. There are 14 females convicted of felony, of whom 1 asserts her innocence, 1 (girl) pleads neglect of her parents, 1 pleads exposure to great temptation, 1 is of weak intellects, 3 appear very ignorant and depraved, 7 attribute their situation to drinking. Thus it appears that the passion for liquor is a source of ruin and disgrace more fruitful than every other cause combined: and that of 189 offenders, of all descriptions, there were 116 who imputed their misfortunes or their crimes to the temptations held out to them by the ale-houses and beer-shops. It remains to be seen whether the recent legislative enactments for the regulation of the latter, will, in any degree, check the mischiefs which they have occasioned or increased. In the mean time, the Chaplain cannot refrain from echoing the opinion which, over and over again, has been, in substance, avowed to him by the ruined victims of intoxication, that, but for this desolating passion, which finds the unchecked means of indulgence, at any moment, and in every place, our numerous prisons would be almost untenanted.

JOHN CLAY, CHAPLAIN."

" Preston Quarter Sessions, 14th Oct. 1833."

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VARIETIES.

William Hutton, of Birmingham, says in one of his works, "The reader will be surprised when I tell him, that during my stay at Scarborough, I never tasted porter, ale, tea, coffee, wine, or any kind of liquors, and yet, at fourscore, I can with ease walk thirty miles a day."

Colonel Hodges, in his "Expedition to Portugal," in describing the character of Don Pedro, remarks, "I must also notice his extreme temperance. He never takes wine: water is his usual beverage: even coffee he abstains from. Health, the most vigorous and uninterrupted, is the almost necessary consequence of his mode of living. His strength of muscle is very considerable, and he takes no small delight in lifting and carrying heavy weights, and performing other similar feats, to prove his bodily powers."

Yesterday, the wife of a tradesman, residing at the foot of the Canongate, who has long been notorious in her neighbourhood for excessive drinking, was found dead in her bed, with a choppin bottle, containing a small quantity of whisky, firmly grasped in one of her hands. Her husband had left her for some time past, in consequence of her intemperate habits. The medical report was—"Died from excessive drinking."—Record.

any thing stronger than tea or coffee. He now hopes he shall be able to live more consistently as a professor of our holy religion, and blesses God for the New Temperance Society.

After this person concluded, a friend got up and stated that a shopmate of his, who kept a beer shop, had pulled down his sign, and eight of them were reading and learning to read the New Testament round the very same table which used to be covered with glasses of ale and cards!

CRIME AND DRUNKENNESS.

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Having recently had an opportunity of perusing the rules belonging to different sick societies, I have been confirmed in my opinion, by the character of the fines which are imposed, that the meetings of these societies are among the greatest sources of intemperance. The landlords know this, and hence their anxiety to establish fresh clubs. The following are some of the fines:—"Sitting in any officer's chair, unless requested, 3d.; calling for liquor (besides paying for it) 3d.; fighting or gaming at the meeting, 5s.; promoting ditto at ditto, 2s. 6d.; being intoxicated at ditto, 6d.; cursing or swearing at ditto, 3d.; not keeping silence at ditto, when ordered three times, or refusing to conduct himself properly, as commanded by the president, 6d."—Could such fines ever have been thought of among temperance people?

On Sunday sc'unight (on Sunday too!) at Oldham, Manchester, a man named Bulloughs, who had been drinking hard previously, attempted in bravado to drink two shillings' worth of gin, but before he could accomplish his beastly feat he fell down and expired; leaving a wife and large family to implore the inconsiderate conduct of their natural protector.—*Manchester paper.*

At the late Warnborough revel, a party of men, who had been drinking rather freely, induced one of the company to submit to be suspended by the heels in a stable. After hanging him up, to increase the joke, his companions left him a few minutes: on their return, however, they found the man had broken a blood vessel, and was quite dead!—*Salisbury Guardian.*

ADIEU TO DISSIPATION.

Oh! thou source of ills unnumber'd,

Long by thee I've been enslav'd:

Much too long has reason slumber'd,—

But adieu!—at last I'm sav'd.

Oh! farewell! my duty calls me

To a scene of joy and peace;

Now no more thy bond enthralls me;

Now my days of anguish cease.

Long bereft of every blessing,

I have sought for rest in vain;

Misery's iron hand oppressing,

Held its unrelenting reign.

Free from all such care and sorrow,

Now I hail the peaceful night;

Brightly dawns the coming morrow

To my renovated sight.

Preston, Oct. 2nd, 1833.

Once my injur'd wife beset me,

By unmeasur'd woe unblest;

Ragged children ever met me;

Dreams of horror broke my rest.

Now my wife is ever smiling,

Ever welcome to my sight;

Prattling babes the time beguiling,

Swiftly flies the passing night.

I was sick, but now I am healthy;

I have just escap'd the tomb;

I was poor, but now I'm wealthy;

Plenty smiles upon my home.

Star of Temperance! brightly shining,

Shed thy radiant beams around;

Every joyous heart combining,

Loudly let its praise resound!

M. B. N.

J. Livesey, Printer, Preston.